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Anthropocentric Phraseological Units and Paremiological Units of Different Languages in the Aspect of Linguaxiology

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ABSTRACT

The article is devoted to the study of anthropological phraseological paremiological units of Kazakh, Russian, and English languages in the axiological aspect. The study of stable expressions and proverbs in terms of identifying values, types of emotions reflected in them, is relevant in connection with the recognition of anthropocentric and axiological principles as leading ones in the modern scientific and methodological paradigm of knowledge. The person carries out spiritual cognitive activity and fixes in verbal units the values and emotions that are significant for him. Therefore, the

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study in the axiological aspect is of interest. The purpose of the work is to consider the values of a person (assessments and emotions fixed in idioms and paremias). The research methods are sociolinguistic, psycho-associative experiments, axiological analysis, and the semantic differential method. According to the results, the values preferred by individual social groups were identified and their value orientations were described; assessments, their types, as well as human emotions reflected in stable phrases and paremias of the language were characterized; correlation analysis of the correspondence to variables was carried out. As the result of the psycho-associative experiment, associative fields were compiled. A linguo-axiological analysis of the word of the literary text and minimal texts was carried out, and the space of the semantic differential was characterized. The article has a scientific novelty: a) a new approach to the study of phraseological paremiological units is implemented; b) complex methods are applied; c) methods of linguoaxiological analysis and the method of semantic differential applied have been developed.

Keywords: Anthropocentric Principle; Axiological Approach; Psycho-Associative Experiment; Linguo-Axiological Analysis; Socio-Cultural Experiment; Value Orientations; Psychosemantic Analysis

1. Introduction

The relevance of the study is due to several reasons.

Firstly, at the present stage of the development of the humanities, a person always finds himself in the center of attention.

Secondly, “the proposed approach of studying the human factor in the language reveals implicit connections and makes it possible to see the differences in perception of reality by the members of the speech community”^[1].

Thirdly, at present, the anthropocentric and axiological paradigms of knowledge are among the leading ones in the field of scientific knowledge, therefore, learning a language is not possible without understanding the mode of its existence – man^[2]. And this is anthropocentrism.

Next, modern conditions for the development of anthropocentric human life activity contribute to the focus of the issue on values, value orientations, assessments, and emotions of a person as the leading areas of his cognitive and psychological activity. An essential addition to the anthropocentric aspect should be the axiological one, which presupposes the definition of what a person considers valuable for himself and for others, what values he identifies in linguistic units. In this regard, the axiological approach to the study of linguistic phenomena is one of the main methods of studying fundamental values, taking into account their contextual interactions and paradigmatic structures.

Values and their types (moral, social, material, etc., as well as human assessments and emotions) act as the results of human understanding of an object from the point of view

of determining its significance for oneself, for one's life, and contribute to determining the value orientations of a person, forming his value picture of the world, identifying the assessment given by the subject to the object, his emotions manifested in relation to an object (object, person), therefore they have an anthropogenic character. Axiological linguistics is engaged in the study of human values and its types: “The linguo-axiological subject is language as a means of forming and expressing values”^[3].

After that, the axiological potential of anthropocentric phraseological and paremiological units is still insufficiently studied in modern linguistics and folklore. A.V. Samoilova, N.B. Shershnev understand by axiological potential “a set of value-oriented meanings contained in the semantics of the studied lexical units in an explicit (through semes directly expressing an evaluative characteristic) or implicit (implied due to contextual or occasional environment) form and aimed at symbolic modeling of the information space”^[4].

The very “desire to describe ‘the language in a person’ means to explore the polyphonic possession of the language by the ‘cultural personality’ of the speaker versus the listener. And this forms the ‘core’ of the direction... which, being formed in ideological conformity with the postulates of cognitive science, fits into the anthropological paradigm of language research”^[5]. And it is precisely phraseology that is one of the anthropo-intensive branches of the science of language. The issue of “phraseological anthropocentrism is one of the most relevant and discussed in modern linguistics, which is associated with the unsolved nature of phraseological meaning and the characteristics of its cognitive prototype,

constant updates of the form and meaning of phraseological units”^[6]. The axiological potential of phraseological units is manifested in the fact that they “reflect the values and cultural aspects of national heritability. They allow for a deeper understanding of the etymology and cultural studies of a particular ethnic group, as well as the national components of language and culture”^[7].

The interaction of a human with the outside world, its knowledge takes place at different levels, including everyday life. The results of this knowledge are laid down in his/her everyday consciousness. It is understood as the practical consciousness of people that goes beyond any narrowly specialized professional field and is the basis of everyday cognitive activity^[8].

The study of paremiological units of language in anthropocentric and axiological aspects also helps to identify their axiological potential, to identify the values reflected in them, and also helps to describe the process of evaluating oneself and the world around a person. Paremiological units also express evaluative relationships and provide a value orientation of human life, since the most important generalizations of the rules of behavior and attitudes towards the world are fixed in the established system of value-marked statements, which include paremiological units^[9].

The axiological potential of phraseological units and paroemias is also expressed in the fact that they reflect in their semantics human emotions, areas of human experiences, feelings, conflicts and reconciliations, areas of reality that cause an emotional and evaluative reaction.

It should also be noted that the assessment of an object by a person, the expression of his value attitude towards it, is also part of the task of linguistic axiology, since they complement the structure of a linguistic sign with a pragmatic meaning and allow not only to convey a certain state of things, but also to express the subject’s attitude to the surrounding reality described by means of language”^[10].

As we can see, the study of anthropocentric phraseological units and paremiological units in the axiological aspect (their value characteristics, the identification of human assessments and emotions contained in their semantics) is still a little-studied object of research. In this regard, the purpose of the article is a linguo-axiological analysis of phraseological units and axiological units from the perspective of expressing in them various types of values, value orientations, types

of assessments, types of human emotions. To achieve this goal, it is necessary to solve the following tasks: 1) to classify anthropocentric phraseological units and paremiological units from the point of view of expressing values of various kinds in them from the point of view of cultural and sociological sources of semantics formation, distribution of types of assessments and characteristics of types of emotions; 2) to carry out sociolinguistic, psycholinguistic and psychosemantic research, axiological analysis; 3) to use empirical research methods to achieve the goal.

2. Literature Review

Values and their types (assessments, value relations, emotions) are reflected in anthropocentric and axiological phraseological units in many works. Thus, in the work of E.A. Andreyeva, values in Russian and German axiological phraseology are characterized as conventional values and anti-values, and the estimates in the data are considered as positive and negative^[11]. Makhmetova A.T. focuses on the material, physiological, and emotional values of anthropocentric and axiological phraseological units of the Russian and English languages. In them, values are considered within the framework of various value dyads: “life–death”, “wealth–poverty”, “laughter–crying”^[12]. N.Yu. Arzamasceva’s work examines the axiological phraseological picture of the world of Germans and Austrians. According to the researcher, such a value as the English language is given a significant place in it. This work also examines the value orientations of native speakers, whose formation is influenced by such factors as universal knowledge of the world, linguistic and cultural knowledge, personal context and social environment^[13]. The article written by L.A. Makarova and L.M. Boyarkina examines the anthropocentric aspect of phytonymic phraseological units, which serve as a source of information about the surrounding reality and give an idea of the national specifics of the English language^[14]. Bie Chunhong examines Russian and Chinese phraseological units in a comparative aspect, using action and anthropo-activity codes. At the same time, they identify actions that are significant to a person, individual behavior features, and connotations (negative and positive) contained in phraseological units^[15]. A linguo-linguistic approach to the analysis of Kalmyk proverbs is carried out in the work of Neliubova, N.Yu., Dugalich, N.M.,

Kadilina, O.A., Kol Ch.Sh. Within the framework of this article, Kalmyk paremias with a gastronomic component analyzed from a linguo-linguistic perspective against the background of Russian and French paremiological material, “values” such as “wealth – poverty” are studied, “life”, “knowledge”, “faith”, “religion”^[16].

A number of researchers focus on the assessment contained in the semantic structure of axiological phraseological units^[17]. The assessment is realized by the subject’s consciousness when perceiving and processing information about the external world correlates with the inner world of the individual, reflects his value attitude, pragmatic orientation towards the object. The question of emotivity is one of the primary tasks of anthropocentric linguistics. In view of this, the study of the emotive phraseological composition of the language is of great scientific interest.

3. Methodology

The materials for this study were 200 phraseological units and paroemias obtained by continuous sampling from dictionaries^[18,19]. In the course of the research, a selection of paremiological units was also carried out from collections of English, Russian and Kazakh proverbs and sayings^[20–22]. In addition, a corpus of artistic and dialogical texts collected in the field by observation was used.

The methodological basis of the work is based on the principles of anthropocentrism, axiologism and expansionism of the modern scientific paradigm aimed at studying linguistic phenomena in an interdisciplinary aspect, both involving knowledge and methods from various fields of science (cognitive linguistics, psychology, sociolinguistics, etc.) and using complex research methods (linguoaxiological analysis, psychoassociative experiment). In the course of the research, theoretical and empirical methods were applied, based on the latest scientific provisions in the study of the axiological potential of paroemias and phraseological units.

The methodology of the linguoaxological experiment looks like this: 1) collection of field material by observing the speech of speakers of different languages (Kazakh, Russian, English), selection of phraseological units and paroemias from dictionaries and collections; 2) axiological analysis

of phraseological units and paroemiological units; 3) analysis of the associative structure of the text (artistic), texts of phraseological units.

The sociolinguistic experiment was conducted over two stages: 1) preparation of survey questions, 2) processing of survey results using the method of correlation analysis and tabulation. The psychoassociative experiment is aimed at identifying association reactions to the stimulus words “assessment”, “human emotions and their types”. The method of psychosemantic analysis helps to identify human emotions reflected in phraseological units and paroemias, assists in the distribution of emotions into groups according to the method of semantic differential. The modeling method helps to construct an anthropocentric and axiological model of a person who uses certain phraseological units depending on belonging to a particular social group, preferring certain values expressing various emotions.

4. Results and Discussion

To obtain the research results, various types of experiments were conducted, and various methods were used: a sociolinguistic experiment, during which a questionnaire was conducted at the first stage. 200 respondents took part in the survey, and the questionnaires were sent by e-mail.

The questionnaire consisted of 2 parts: 1) an appeal to the respondent; 2) the informative part (gender, age, social group, profession, consent of the respondents).

The respondents participating in the survey are students, teachers of the University of Turan-Astana (Kazakhstan). All of them expressed a desire to participate in the experiment. Of these, there are 80 men and 120 women.

First-year students majoring in translation, psychology and pedagogy. The sociolinguistic experiment was conducted within the framework of the academic discipline “Methods and methodology of scientific research”.

The research part consists of questions and assignments. The informants were asked 20 questions. Of these, 10 are closed (alternative “yes/no”, with a selective answer), 10 are open. The answers to the open questions are formulated by the respondents themselves. Here are some of the questions in the questionnaire (**Table 1**).

Table 1. Questionnaire Questions 9 (Selected Answers are Marked with +,-).

Research Part												
Questions (Closed, Open)		Selected Answers					Alternative		Social Groups			
		A	B	C	D	E	Yes	No	Youth	Group Elderly	Business	Professional
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Do you agree with the definition of value: "Value is something that is significant for a subject and serves as a guide for his life activity"						+					
2	What social group do you belong to:											
	youth								+			
	elderly group									+		
	business										+	
	professional											+
3	What types of values do you prefer?:											
	spiritual	+								+		
	social	+								+	+	
	religious	+								+		
	material				+				+		+	
	professional					+						
4	Match the values reflected in the given phraseological units with the columns indicated below and fill them in: Examples: - honest Abe; two blacks do not make a white; - A hungry belly has no cars; - A begger can never be bankrupt; - A lawyer never goes to lan himself; - A fuult confessed is half redressed; - Alle are not Saints that go church; - A wise man changes his mind; - A fool never will; - A bad is a bargain; Take care of the pence and the pounds will take care of themselves; A golden key can open any door											
	social		+									
	religious			+								
	spiritual					+						
	professional.				+							
5	What types of value orientations do you have in relation to the values reflected in phraseological units?:											
	Kazakh											
	Health is a great wealth (health)						+					
	a guest came - for good (hospitality)						+					
	calls for work						+					
	two-faced								+			

Table 1. Cont.

Research Part												
Questions (Closed, Open)		Selected Answers					Alternative		Social Groups			
		A	B	C	D	E	Yes	No	Youth	Group Elderly	Business	Professional
1	2	3	4	5	6	7	8	9	10	11	12	13
English												
without a twinge of conscience, a seasoned veteran, money to burn, wet chicken (yes/no)								++				
6	What types of evaluations are expressed in phraseological units and paroemias:											
a) (morally) old bird, wormed, the olive branch, bursting with healths		+										
b) (immoral) himself int Y's fanned the flames, a black sheep, filtru lucre			+									
c) (bad) She is as hard as nails, she's a pain in the neck				+								
d) (good) is have a head for figures, heart of oak, go to bat for smb, as good as gold					+							
7	What emotions are expressed in phraseological units:											
English Run out of patience, to go spare,		+										
Russian hold anger, not in anger												
English Joy – a feeling of great happiness,					+							
Kazakh The head reached the sky, in joy												
English Shame – the feeling of being sad,												
Russian conscience pricked; nearly burned with shame; no shame, no conscience;					+							
Kazakh I couldn't overcome my shame												

As a result of the survey there were 3900 responses. Of these, 2300 were female and 1500 were male. 100 responses were incorrect. The distribution of people by gender showed that there were 120 women and 80 men. The answers of respondents divided into social groups: groups of young people – 100, group of elderly people (teachers, service personnel) – 40, group of business people (administration, accountants) – 30, professional group (lawyer teachers) – 30.

Ranking of values by their type between groups shows that:

In the elderly group, preference is given to spiritual, social and religious values (25%), young people prefer material, professional and social values (50%), business people prefer material, social and business values (15%), professional group (lawyers, teachers, personnel) – professional, spiritual, social values (10%). According to the criterion “assessment” the ratio is as follows: the group of young people prefers using the qualifying assessment “good – bad” (40%), business and professional groups also prefer this assessment (20%). In the group of older people, the “moral – immoral” type of assessment is used more often.

According to the criterion “emotions”: the group of young people prefers the emotions of joy (40%), business people are somewhat reserved, dry. They prefer the emotions of anger (20%), professionals – the emotions of shame, anger (25%), the group of elderly people – the emotions of anger (10%), partly – joy (5%). According to the results of the questionnaire, the following regression models were built for a quantitative description of the relationship between the respondents’ belonging to a certain social group and their preferences for three criteria (values, assessment, emotions). In the models, the target variables are expressed as percentages.

4.1. Model 1

Value preferences have the form of model (1):

$$Y_1 = 10 + 40X_1 + 15X_2 + 5X_3 \quad (1)$$

where:

Y_1 – expression of value preference (in %),

$X_1 = 1$, if the respondent belongs to the youth group;

$X_2 = 1$, if the respondent belongs to the elderly;

$X_3 = 1$, if the respondent belongs to business people.

Professional (lawyers, teachers, personnel) is the basic category (all variables are equal to 0).

Interpretation of Coefficients

Constant (10): this is the value of the expression of value preferences in the professional group (base category). Professionals demonstrate 10% of the expression for key values.

Coefficient of X_1 (40): representatives of the youth

group (with $X_1=1$) on average demonstrate 40% more expression of value preferences compared to the professional group. Overall level: $10 + 40 = 50\%$.

Coefficient X_2 (15): older people express values 15% higher than the base category. Overall level: $10 + 15 = 25\%$.

Coefficient of X_3 (5): business people demonstrate 5% more expression than professionals. Overall level: $10 + 5 = 15\%$.

This model helps to explain the distribution of value preferences among different social groups. It reflects the following trend: expression of values:

- highest – among young people (50%);
- moderately high – among the elderly people (25%);
- low – among business people (15%);
- minimal – among the professional group (10%).

The model can be used to predict or analyze changes in the structure of values during the transition between social groups, as well as in the context of developing sociological, marketing and educational programs.

4.2. Model 2

The preference for a qualifying assessment has following form of model (2)

$$Y_2 = 0 + 40X_1 + 20X_2 + 20X_3 \quad (2)$$

where:

Y_2 – frequency of using the assessment “good – bad”,

X_1 – if the respondent is young, X_2 – business people,

X_3 – professionals.

Interpretation of Coefficients

When a constant (0), it means that in the base category — elderly people — the preference for the assessment “good – bad” is absent or extremely low (0%).

The coefficient at $X_1 = 40$ means that young people have a 40-percentage point higher preference for the assessment “good – bad” compared to the elderly. Overall level: $0 + 40 = 40\%$.

The coefficient at $X_2 = 20$ means that business people are 20 percentage points more likely than the elderly to use the qualifying assessment. Overall level: $0 + 20 = 20\%$.

The coefficient at $X_3 = 20$ means that professionals use the assessment “good – bad” more often, 20 percentage

points more than the elderly. General level: $0 + 20 = 20\%$.

This model reflects behavioral differences between age and socio-professional groups in the way of perceiving and interpreting events:

- young people demonstrate a pronounced preference for the “good – bad” assessment, which indicates a more categorical or binary perception;
- business and professional groups use this type of assessment moderately, in 20% of cases;
- older people prefer other forms of assessment (for example, morals, value), do not resort to a qualification scale.

The model has practical significance in social psychology, marketing research and in the development of communication strategies for various age groups.

4.3. Model 3

Emotional Preferences

A) Emotions of joy – model (3):

$$Y_{\text{joy}} = 0 + 40 * X_1 + 5 * X_2 \quad (3)$$

B) Emotions of anger – model (4):

$$Y_{\text{anger}} = 0 + 20 * X_3 + 10 * X_2 + 15 * X_4 \quad (4)$$

C) Emotions of shame – model (5):

$$Y_{\text{shame}} = 0 + 10 * X_4 \quad (5)$$

where: X_1 – youth, X_2 – elderly people, X_3 – business people, X_4 – professionals.

Interpretation of the Coefficients

The constant (0) shows that young people are the base group. The level of preference for negative emotions among young people is considered zero or very small; they are focused on more positive emotions (e.g., joy).

The coefficient at X_1 (10) means that older people demonstrate a 10 percentage points higher tendency to use emotions such as anger than young people. Overall level: 10%.

The coefficient at X_2 (20) means that business people express anger more often — 20 percentage points higher than young people. This is due to professional restraint, business directness, or stressful situations. Overall level: 20%.

The coefficient at X_3 (25) means that professionals (teachers, lawyers, medical personnel, etc.) tend to have a higher level of emotional sensitivity, including shame and anger, which is 25 percentage points higher than that of young people. Overall level: 25%.

These models demonstrate differences between social groups in the use and expression of negative emotions, which may be due to:

- Level of responsibility;
- Nature of professional activity;
- Social maturity and personal experience;
- Differences in emotional culture.

Note:

- young people are focused mainly on positive emotions (see a separate joy model);
- professionals more often experience and express emotions of anger and shame (for example, pedagogical or legal control);
- business people tend to express anger as a form of business reaction;
- older respondents demonstrate a tendency to anger, but less pronounced.

4.4. Regression Analysis of the Expression of Value Preferences

A linear regression model was built to analyze the expression of preferences of different groups according to value orientations.

The model allows us to determine how the level of expression of preferences (in percentage) changes depending on the type of social group. The regression equation is as follows:

$$y = -13x + 44.5 \quad (6)$$

where:

y is the expression of value preferences (%);

x is the ordinal number of the group

(youth = 0, elderly = 1, business = 2, professionals = 3).

The determination coefficient of the regression equation was $R^2=0.89$, which indicates a high quality of approximation and a strong relationship between the age group and the level of expression of values (Table 2).

Table 2. Significance of regression coefficients.

Coefficient	Estimated Coefficient	Standard Error	t-meaning	p-meaning
Constant	44.5	2.5	17.8	< 0.001
x (group type)	-13.0	1.8	-7.22	< 0.01

4.4.1. Value Preferences

Young people demonstrate the greatest expression (50%), which indicates a formed system of priorities and an active value position.

The elderly are at an average level (27%).

Business people – a decrease to 15%.

Professionals – minimal values (about 10%).

Interpretation: as they “socially mature”, values as a

conscious category give way to pragmatism and professional routine.

4.4.2. The Type of Assessment “Good – Bad” (Upper Right Graph)

Figure 1 shows the frequency of using a binary (evaluative) model of thinking: young people — actively use a dichotomous perception of the world (40%). The elderly, business people and professionals — at the level of 20%.

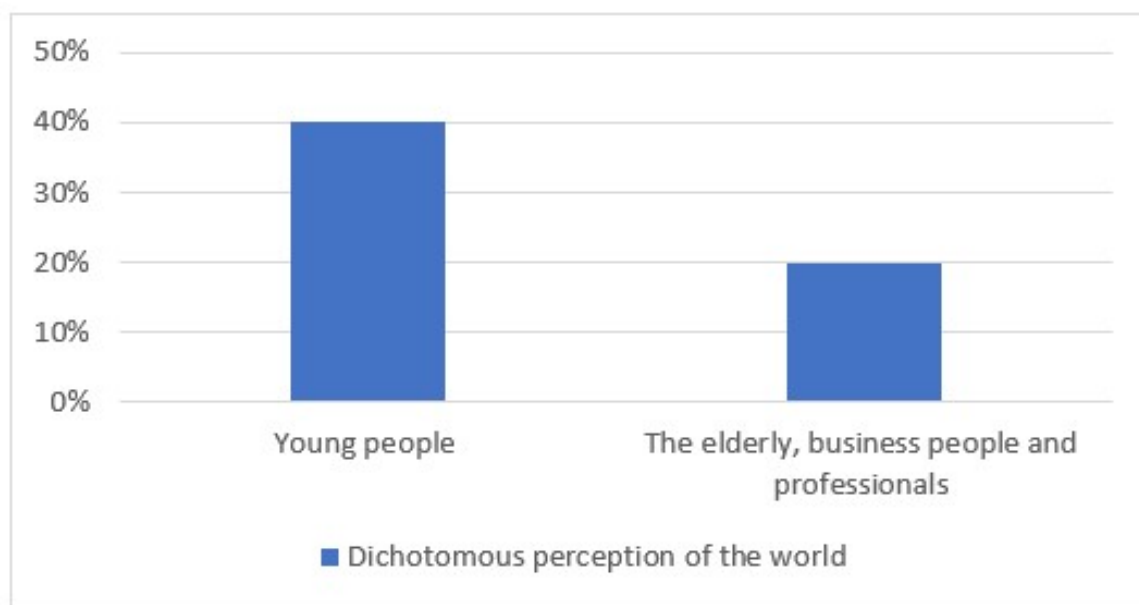


Figure 1. Frequency of Using dichotomous perception of the world.

This may indicate greater emotional categoricalness and straightforwardness of young people, and the tendency of mature groups to a more contextual, flexible assessment.

4.4.3. Preference for the Emotion of Joy (Lower Left Graph)

- Young people – 40%, which confirms the hypothesis about the dominance of positive emotions in their perception;
- older people – significantly lower (5%);
- business and professionals – practically absent.

Joy decreases with increasing age and professional in-

volvement.

4.4.4. Preference for Emotions: Anger and Shame (Lower Right Graph)

The diagram shows the severity of negative emotions by groups:

- young people – minimal manifestation (0%);
- older people – anger (10%);
- business people – maximum level of anger (20%);
- professionals – anger (15%), shame (10%).

Anger is typical for more mature and businesslike respondents, possibly as a form of emotional reaction to stress-

ful or management situations.

Shame is expressed mainly by professionals whose activities are associated with norms, duty, and moral responsibility.

4.5. Summary of Results

There is a clear correlation between social affiliation and emotional-value guidelines.

Young people are the bearers of clearly expressed values, prone to joy and dichotomous judgment.

Professional groups are prone to self-reflection, restraint, and demonstrate a higher level of emotional control.

The constructed graphs visualize and confirm the results of regression models (1–3) describing the structure of emotional-value preferences.

With the help of the psychoassociative method, associations arising in the minds of respondents to the stimulus words were tested:

- 1) Phraseological units that reflect values: moral – “virtue – vice”, social – “wealth – poverty”, material, family;
- 2) Stimulus words, phraseological units and paremias that

express:

- Ethical assessment “moral–immoral”;
- Hedonistic assessment “pleasant–unpleasant”;
- Qualifying assessment “good–bad”;

- 3) Stimulus words “emotions” (surprise, suffering, joy, annoyance, regret, indignation).

The experiment was conducted in 3 stages: at the first stage, respondents (103) people, students of the University “Turan–Astana” (Astana, Kazakhstan) worked with the stimulus words “values”, the age of the students was 18–20 years, the groups were equal in terms of gender. Specialties – “translation”, “pedagogy and psychology”. For the first stimulus word, the students were asked to give more than 10 verbal reactions (phraseologisms). Verbal reactions to the stimulus word “values” (moral, social, material, family) were distributed into associative fields according to the value words. In total, there are 1000 reaction words at the first stage. Of these, we selected the most correct ones – 200. The associative fields contain phraseological units and proverbs from the respondents’ answers, which differentiate the types of values (**Table 3**):

Table 3. Associative Field “Evaluation”.

Values	
Moral: Virtue	Vice
Russian to be sick at heart, to keep one’s word, pure soul, in good conscience, to go through fire and water, master of one’s word, roll up one’s sleeves, evil does not oppose good, English come clean, keep one’s word, to serve hand and foot, to have a clean record, from the heart, good men and true, to have a heart of gold	Russian to pull the wool over people’s eyes, to throw dust in their eyes, to turn up one’s nose, Shemyakin Court, Kazan Orphan, to lose face, Kazakh blue donkey, white finger, wind in one’s feet, English jay in peacock’s feat hers (plumes), a few in the antmend, a quilty consunce needs no accuser to habe a finges in the pie
Family	
Russian no family - look for it, and when you find it - take care of it; what is a treasure if there is harmony in the family; if the family is together - so the soul is in place; an apple does not fall far from the tree; a hut is not beautiful for its corners, but for its pies; a house is a full cup; blood ties; Kazakh Your home is like a song; a child is like liver meat; not knowing seven ancestors - defective; English my house is my castle; like father, like son	

Table 3. *Cont.*

Professional	
Russian	
the master's work fears: the tailor, the reaper, and the piper; work is not a boot, you can't throw it off your foot; you do it, and the work does it for you; the work goes like clockwork; the work on time is not a burden;	
Kazakh	
The farmer is always waiting; the fisherman is always waiting; the mother of cotton is the earth, the father is water; a button cannot live without a needle; through a stump – a log; rough work; without a hitch, without a knot;	
English	
sell goods; provide services bring a product to market; measure for measure; make pay while the sun shines	
Social	
Russian	Russian
как сыр в масле кататься; купаться в золоте;	бедность не порок; щи лаптем хлебает;
English	English
first class; he stinks of money in cash; the money burns in his pocket	dust is the worst kind of poverty, poor man
Kazakh	Kazakh
Wealth is a word written on ice; Knowledge is a word written on stone; Food is bran, and clothing is silk; A rich man does not want to know his brother; Do not borrow from someone who has recently become rich	The penniless man has hot hands, the lazy man has a warm coat; He who has cattle hopes for it, he who has nothing - for his belly; Even if you are poor, be honest

At the second stage of the psychoassociative experiment, a selection of associates for the stimulus word “assessment” is carried out. The respondents are given the task: as a reaction to the stimulus words, to give three phraseological units that express ethical (moral–immoral), qualifying (good–bad), hedonistic (tasty–untasty, pleasant–unpleasant)

assessments. In total, the respondents gave 90 phraseological units, of which 40% were for the stimulus words: ethical assessment, 30% were for the qualifying assessment, and 30% were for the hedonistic assessment. We collected the verbal associates in the associative field and distributed them into columns by types of assessments, see **Table 4**.

Table 4. Associative Field “Evaluation”.

Distribution of Phraseological Units by Types of Assessments					
Evaluations					
Ethical		Qualifying		Hedonistic	
Morally	Immoral	Good	Bad	Pleasant	Unpleasant
Russian					
a kind word makes even the homeless rich;	to hold a stone in one's bosom;	smoke in the air;	burdock;	like a weight has been lifted from my shoulders;	with a heavy heart;
kind words are more valuable than wealth;	like water off a duck's back;	living the high life	live in someone else's mind	put my soul into it;	as if lowered into water;
strong leaven;	to squeeze coke out of the juice;			to the envy of;	to take the soul out of the body;
the salt of the earth					a beast is a beast;

Table 4. *Cont.*

Distribution of Phraseological Units by Types of Assessments					
Evaluations					
Ethical		Qualifying		Hedonistic	
Morally	Immoral	Good	Bad	Pleasant	Unpleasant
Kazakh					
bad relatives – a good horseman;	An envious person loves to find fault;			Expressed gratitude	There's a chill between them;
an honest person will not suffer;	Don't call a bad person a close person;			Expressed respect	Bad food
where a good man steps, the land prospers	For a bad person, the one who gives is a friend, and if the one who gives nothing is an enemy.				
English					
		seine Gesundheit ist wie von Eisen; Muskein wie Eisen haben Good consiel; does no harm	eingefeischter Jungge selle A mare's nest; a honey tongue; a heart of goal;		

According to the parametric modeling method, which is understood as a system analysis of an object consisting in identifying and quantitatively and qualitatively assessing by essential parameters, we have identified the parameters (qualitative) of a comparative assessment of Russian, Kazakh, and English consciousness.

It has been established that with the preserved general positive evaluativity of consciousnesses of the three peoples, the following occurs: 1) an increase in the share of linguistic units – associates denoting a negative assessment of “bad”, “immoral”, while the share of the hedonistic assessment of “pleasant” increases; 2) an increase in the share of associative models formed by nuclear evaluative units. According to the “age” parameter (young–elderly), it has been found that there is a difference in the composition of the evaluative zone of young people (18–22) and elderly people (45–52). We have identified the basic units present in the variants of the nuclear evaluative zone of young people “good”, “pleasant”, “good”, “bad”. In elderly people, the nuclear evaluative zone variants include the assessments “moral, immoral”, “bad”, “unpleasant”, “not good”, “good”.

At the third stage of the psychoassociative experiment, associates are selected based on the stimulus word “emotions”. Emotions are divided into positive and negative. They can be represented in language by various means: both direct nomination (fear, love, anger), direct expression (interjections, invective vocabulary) and description (postures, speech and voice features, looks, movements). Positive emotions include joy, love, sympathy, delight, bliss, respect, tenderness. Negative emotions include anger, rage, suffering, annoyance, resentment, grief, sadness, hostility, disgust, hatred. At this stage, we selected basic emotions: positive (joy, love, tenderness), negative (suffering, annoyance, disgust). The experiment involved 103 people: 63 women, 40 men, 73 young people, 30 elder people. They were asked to respond to the stimulus words “joy”, “love”, “affection”, “suffering”, “annoyance”, “disgust”. The psychoassociative experiment was conducted in two stages: first, the responses to the stimulus words naming positive emotions were given, in the second stage, the associated words were given as responses to negative emotions. The psychoassociative experiment was directed, since the respondents’ responses to the stim-

ulus words were directed by the experimenter in a certain direction: positive emotions, negative emotions.

As a result of the experiment, 480 reactions were obtained, of which: 320 were positive and 120 were negative. In the young group, positive reactions accounted for 60%, while in the elderly group, negative emotions predominated – 40%.

The application of axiological analysis to a literary text, to phraseological units and paremiological units as a minimal type of text helps to reveal the deep meanings of texts and identify value guidelines, as well as the pragmatic attitude (ironic, contemptuous, reproachful) of the subject to the addressee (other). Irony is understood by us as the transfer of meaning by the opposite, irony has a clearly evaluative character. M. Abrams also talks about verbal irony, considering it as a statement in which the meaning used by the speaker is fundamentally different from the meaning that is supposedly expressed^[23]. The conditions of the context – maximum (fiction) and minimum (phraseologisms and paroemias) – help to identify both irony and emotional-evaluative statements expressing emotions of contempt and censure. If irony is realized by the subject in an indirect linguistic expression of his attitude to the object, then when expressing contempt and censure, both evaluative statements and veiled statements complicated by negative evaluativeness and emotionality can be used. In the course of axiological analysis, the axiological structure of the text is studied, for the study of which we focused on a certain word in the context and commented on its associative environment, in which the subjective attitude of a person to another or his assessment was manifested.

We constructed an evaluative situation of the text, in which we identified the following parameters: 1) the subject performing evaluative activity and expressing an evaluative attitude towards the object; 2) the object – another person to whom the subject gives an evaluation or expresses his emotions; 3) evaluations, the subject's attitude towards the object, emotions; 4) the selective activity of the subject aimed at

selecting an evaluation of the object, expressing emotions in which units or the subject's attitude are expressed; 5) associations to the stimulus word expressing a positive or negative evaluation or emotion.

An excerpt from a literary text or a phraseological unit, a paremia are analyzed according to these parameters. For example, the associative structure of the text for the word “star” is considered in the following order:

(1) Meaning of the word in the dictionary of the Russian language: 1) a celestial body consisting of hot gases; 2) about a person who has become famous in some field of activity, about a celebrity; 3) a geometric figure with pointed protrusions. Figurative meaning: fate, luck^[24].

(2) Study of the contextual meaning of the word “star” in the text: He is such a celebrity! He is a star! He is shown on TV every day^[25]. Text analysis: in this context, a positive qualifying assessment “good” is expressed, the subject's value attitude is positive. The word in the context is used in a figurative sense. In the context: Feel free to call people from your circle stars, talents, geniuses, unique individuals, even if they did not finish school, even if they bought a university diploma, and when are asked what Switzerland is, they answer that it is a company that produces Swiss cheese^[26]. Text analysis: in this text, the word “star” shows a contemptuous and ironic attitude of the subject. Ethical assessment – “vice”, “immoral”.

(3) Associations to the word “star” with respondents (30 people): a directed associative experiment is conducted. The subjects are asked to give associations to the stimulus word “star” (positive and negative), and the reactions-associates must be verbal or expressed using idiomatic expressions, paremiological units.

Result of the associative analysis of the stimulus word.

These associations are distributed in associative fields by types of verbal units, in which the assessments of the subjects-respondents, their attitude (ironic, contemptuous, reproachful) are expressed (Table 5).

Table 5. Phraseologisms-Associates to the Stimulus Word “Star”.

Phraseologisms-associates		Rating		Value Attitude		
		Good	Bad	Ironic	Disdainful	Contemptuous Censurable
Russian Language						
1	a star of the first magnitude	+				
2	a guiding star	+				
3	to be born under a lucky star	+				

Table 5. Cont.

Phraseologisms-associates		Rating		Value Attitude		
		Good	Bad	Irony	Disdainful	Contemptuous Censurable
Russian Language						
4	a lucky star	+				
5	to count the stars			+		
6	there are not enough stars from the sky				+	
Kazakh Language						
7	High star	+				
8	Right star	+				
9	Living star	+				
10	Corrected star	+				
11	Hot star	+				
12	Became like a star			+		
English Language						
13	to be born under unlucky star					+
14	super star	+				
15	his star is setting				+	
16	erratic star			+		
17	his star is setting				+	
18	ill est beau votre amour			+		+

Verbal associations to the word “star” are selectively shown in the associative field in Table 6.

Table 6. Associative Field Word Associations to the Word “Star”.

Associated Words for the Word “Star”		Rating		Emotions		Attitude	
		Good	Bad		Contempt		Irony
Russian							
1	to star, to star		+				+
2	to star					+	
3	distant star		+				+
4	little star					+	+
5	little star				+	+	
6	finest hour	+				+	
English							
7	starry, stellar		+			+	
8	starlet	+		+		+	
9	starred			+		+	
Kazakh							
10	Like stars				+	+	
11	Starry	+		+		+	
12	His star is bright	+		+		+	

Emotive phraseological units and paremiological units can also be studied using the method of psychosemantics. By psychosemantics as a diagnostic method, we mean the study of the forms of existence of meanings about individual consciousness, which make it possible to identify the influence of motivational factors and emotional states of a subject on the system of meanings that is being formed in him. One of these methods is the semantic differential method. Its essence is that the subjects are presented with a

set of stimuli (most often concepts) and are asked to calibrate each stimulus according to a set of graduated oppositional scales compiled by the experimenter – a semantic differential. Antonymic adjectives that describe the simplest, primary forms of perception and emotions serve as signs of scales.

Each scale has seven divisions, which record different degrees of this quality of the object. When evaluating a stimulus, the subject assigns a number to it (a discrete score). The “semantic differential” also helps to identify denota-

tive and connotative meanings. The denotative meaning contributes to cognitive activity, is in the cognitive consciousness of the individual; the cognitive is a subjective, evaluative meaning.

The factors characterizing the qualities of an object

include “assessment”, “emotions”, “attitude”, the name of the scales – stimuli, discrete score.

Let’s construct a table based on the data by the semantic differential method. Here we do not differentiate by language (Table 7).

Table 7. Semantic Differential Data.

	Semantic Differentials, Verbal Units Denoting Positive /Negative Emotions	Semantic Differentials – Phraseological Units	Denotative Meaning	Connotative Meaning	Evaluations	Emotive Meaning	Relationship	Discrete Score
happy – unfortunate	happy – unhappy	to be on cloud nine – unhappy woman	Being in the ninth heaven – unlucky	a symbol of good luck	pleasant – unpleasant	joy – sadness	positive –negative	5–2
joyful – sorrowful	joyful – sad	grin from ear to ear – to eat one’s heart out	smile all over your mouth / torment yourself, torment your heart	symbol of luck / symbol of suffering, sorrow	pleasant – unpleasant	Satisfaction – suffering	positive –negative	4–3
good – bad	good – bad	a good Jack makes a good Jill – a bad beginning make a bad ending	a good Jack has a good Jill – a bad beginning leads to a bad end	symbol of luck / symbol of trouble	good – bad	Satisfaction – suffering	positive –negative	3–2
moral – immoral	moral – immoral	a shoulder to cry – to get off one’s high horse	lend a shoulder – be on a high horse	symbol of help / symbol of arrogance	good – bad	satisfaction – contempt	positive –negative	3–2
virtuous – depraved	virtuous – vicious	to have a heart of gold – have a heart of stone	golden heart – stone heart	symbol of happiness / symbol of sorrow	good – bad	joy – contempt	positive –negative	4–2
mercenary – disinertes	selfish – selfless	a penny saved is penny earned – a labor of love, self forgetful	a penny saved is a penny earned – unpaid labor	symbol of greed / symbol of joy	bad – good	dissatisfaction / joy	positive –negative	2–5
lazy – industrious	lazy – hardworking	lazy bones – the early bird catches the worm	Lazy man – an early bird catches a worm	symbol of laziness / symbol of diligence	bad – good	contempt / satisfaction	negative –positive	3–4
conscious – dishonest	conscientious – shameless	pricks of conscience – to cling to somebody	Remorse of conscience – stuck like a bath leaf	a symbol of shame / sticking	good – immoral	satisfaction / contempt	positive –negative	4–1
cowardly – daring	cowardly – brave	her heart stand still – fortune favors the brave	My heart stood up	Symbol of fear / symbol of pride	bad – good	contempt / satisfaction	negative –positive	1–4
foolish – klug	stupid – smart	at stupid thing – sharp intelligence	stupid man –sharp mind	dumb / symbol of the mind	bad – good	contempt / admiration	negative –positive	2–4
patient – impatient	patient – impatient	with tinge and with patience, the mulberry the leaf becomes satin– to fill up the cup	over time, with patience, the mulberry leaf will become satiny – impatience	symbol of patience / symbol of impatience	good – bad	admiration / dissatisfaction	positive –negative	4–2
wicked – good	evil – kind	fly of the handle – a good deed is never lost	ready to jump off the handle – good	symbol of good / symbol of evil	bad – morally	Annoyance –satisfaction	negative –positive	2–4
wrathfl – imperturbable	angry – unruffled, calm	to break out; break out all fire and violence – as good as a cucumber	To burst into flames, as if off the chain – calm	symbol of anger / symbol of calmness	bad – good	disgust – admiration	negative –positive	2–4
modest – shamless	shameless – shameless	hide face in shame – to bring shame on oneself	hiding your face from shame – covering yourself with shame	Virtuous – without a twinge of conscience	good – immoral	respect / annoyance	positive –negative.	4–2

As a result of the analysis of the semantic differential, built on the basis of 14 scales, we have the opportunity to observe the values and meanings of phraseological units originating in the minds of informants. Within the same scale, phraseological units are presented in an antonymic juxtaposition, which makes it possible to differentiate the meanings (denotative, connotative) and the meanings of phraseological

units (symbolic and evaluative).

During the analysis, the attitudes of subjects to the assessments expressed in phraseological units were also clarified, emotions related to the members of the scales were established, a discrete score was identified and calculated: the members of the scales expressed by phraseological units with opposite meanings have different scores: positive – 60,

negative – 36.

5. Conclusions

As a result of our research, we have drawn the following conclusions: the values that are significant for different social groups differ in their degree of importance and value. In the group of young people, the preferred values are material, professional; business groups prefer material, professional, business values. In a professional social group, preference is given to professional, spiritual, and social values. For a group of elderly people, spiritual, social, and religious values contained in phraseological units and paroemias are significant.

Groups of young people use calificative (“good”–“bad”) and hedonistic assessments to evaluate an object. Business and professional groups also prefer these grades. A group of elder people prefers the assessment of “morally immoral”.

Youth groups prefer emotions of “joy”, business people – emotions of “anger”, professionals – emotions of “anger” and “shame”, elder people – emotions of “shame”, “anger”, “joy”.

The associations obtained as a result of the psychoassociative experiment are collected into associative fields according to the stimulus words: “Values and their types”, “Assessment and their types”, “Emotions and their types”. They show that the most preferred are: moral values “virtue”–“vice”, professional, material, social. All these values are reflected in the anthropocentric and axiological idioms and paroemias of the Kazakh, Russian, and English languages. The associative field “assessments”, selected as a result of a sample of associations for “stimulus words”, shows that ethical, qualifying and hedonistic assessments are most often expressed in phraseological units and paroemias given as reactions to stimulus words. Associative fields mapped by respondents’ associations to the stimulus words “emotions” (reactions were given in the form of verbal units – phraseological units, paroemias) show that young people express positive emotions (joy, love), partly emotions “suffering, sadness”. In the group of elderly people, there are positive (emotion) and negative (annoyance, indignation, disgust) emotions.

Axiological analysis makes it possible to build an associative structure of texts and consider the contextual position

of a word, to identify the subject’s attitude to the text (reader, native speaker in phraseology and parody). The respondents’ associations of the main word of the texts contribute to the establishment of value relations (ironic, contemptuous, censorious).

The usage of the psychosemantic method to construct the space of a semantic differential helps to scale phraseological units based on contrasting; to establish incentives for the emergence of associations of phraseological units; to identify their denotative, connotative and emotive meanings; to clarify the value relations contained in them; to study discrete scores evaluating the positive and negative meanings of phraseological units that make up the scales of the semantic differential.

Practical implications of the findings: 1) The obtained research results can be used to form the linguistic and cultural competence of students, since the considered axiological phraseological units contain information about human values, their value orientations, behavioral patterns, knowledge about the everyday empirical and emotional experience of the people. The formation of this type of competence is important for students studying in the fields of “Translation”, “Business and Entrepreneurship”, “Tourism”, “Intercultural Communication”, traveling through mobility programs or as visitors. It is important for them to have an idea of the linguistic worldview of another people, their character, assessments, and values. 2) The study of anthropocentric and axiological phraseological units also contributes to the development of students’ evaluative competence, as it promotes the knowledge of different types of assessments (moral/ immoral, hedonistic pleasant/ unpleasant, qualifying good / bad). 3) The study of these phraseological units can help to recognize the axiological potential of phraseological units as value-oriented meanings expressing evaluative (positive / negative) characteristics of a person, his emotions (positive / negative). This influences the formation of behavior patterns (moral/immoral) among students.

Methodological recommendations: 1) Within the framework of this article, the issues of axiological education of students are also addressed in the context of the competence-based organization of the educational process at the university. To implement the axiological approach, attention should be focused on the formation of linguistic, cultural, evaluative, and moral competence of students. 2)

Researchers should focus on the study of the axiological component of media and political texts, which contain an assessment, express the emotions of the authors, communicants. 3) Currently, questions about the dictionary entry are becoming an urgent problem of lexicography. It seems necessary to focus on the connotative component of the meaning of the vocabulary in the dictionary entries of bilingual phraseological dictionaries. Axiologically marked phraseological units should be given in the illustrative sign of linguistic dictionaries. Meanwhile, there are no examples of evaluative and emotional phraseological units in the practice of phraseography due to the lack of a systematic principle for selecting phraseological material.

Author Contributions

Conceptualization, K.A., R.A., B.A. (Bulat Ayapbergenov), B.A. (Batzhamal Abilova), G.Z., Z.G., G.A., S.S., M.E., A.N. and M.A.; methodology, K.A., R.A., B.A. (Bulat Ayapbergenov), B.A. (Batzhamal Abilova), G.Z., Z.G., G.A., S.S., M.E., A.N. and M.A.; formal analysis, K.A., R.A., B.A. (Bulat Ayapbergenov), B.A. (Batzhamal Abilova), G.Z., Z.G., G.A., S.S., M.E., A.N. and M.A.; investigation, K.A., R.A., B.A. (Bulat Ayapbergenov), B.A. (Batzhamal Abilova), G.Z., Z.G., G.A., S.S., M.E., A.N. and M.A.; writing—original draft preparation, K.A., R.A., B.A. (Bulat Ayapbergenov), B.A. (Batzhamal Abilova), G.Z., Z.G., G.A., S.S., M.E., A.N. and M.A.; writing—review and editing, K.A., R.A., B.A. (Bulat Ayapbergenov), B.A. (Batzhamal Abilova), G.Z., Z.G., G.A., S.S., M.E., A.N. and M.A.; supervision, K.A., R.A., B.A. (Bulat Ayapbergenov), B.A. (Batzhamal Abilova), G.Z., Z.G., G.A., S.S., M.E., A.N. and M.A. All authors have read and agreed to the published version of the manuscript.

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We confirm that the data supporting the findings of this study are available within the article.

Conflicts of Interest

The authors declare no conflict of interest. The funders had no role in the design of the study; in the collection, analyses, or interpretation of data; in the writing of the manuscript; or in the decision to publish the results.

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